LIFE ON A CAMPAIGN TRAIN.

ADVENTIBES OF CORRESPONDENTS

BY IN THE GOY. ROBBERLY.

State for Telegraph Offices—Sichage of the control of the

It was acknowledged that there was no reason why he should not have the full right to scoop anybody and everybody. He had

So, deeply define the street of the months of the continued source for a continued source of the conti

for an hour and a half at Colorades. It entered the town on the Denve io Grande on one side of the city and by the Colorado Midland on the other

the state of the s

two sections likewise divides the tank.

SAMPLE DAYS OF THE HEAD OF THIS

EPISCOPAL DIOCESE. Many and Varied Interests -The Care of the Material as Well as the Spiritual Affairs of 260 Parishes His Charitable and Public Enterprises - His System of Work.

To any one inclined to think that the clerical profession to-day means leisure and a corner remote from the ways of men into which the preacher retires for six days in the week to that in after years, as the city moves upthe pulpit, where he delivers in two sermons the result of his week's thought, a few hours with Bishop Potter would be a surprise and a reveiation. He has under his charge nearly 250 parishes, scattered about in nine counties, which together cover an area of 55,000 square miles. Yet the supervision of these churches is only a part of the work which makes him one of the busiest men in New York. A visit to the Diocesan Home in Lafayette

place, which is the official headquarters of Bishop Potter and the centre for the work of the diocese, on any Tuesday, Thursday or Saturday morning, is an interesting experience Industry is the watchword. From 9:30 until 11 business moves with a snap and vigor. From the outer circle, where those who wish to see the Bishop wait patiently. one of the most influential clergymen in the city is admitted to the inner room to consult him about some of the affairs of his parish. Following this clergyman, perhaps, is a shabby man, with drooping shoulders, whose errand s easy to guess, and next an old soldier. When the earlier comers have been disposed of in quick succession, the visitor whose turn s next penetrates with curiosity into the office of the man who controls easily a multiplicity of interests so great that a tenth of them would send an ordinary man into nervous prostration. The Bishop's age from his appearance seems to be about 55. He is in reality ten years older, but the fact seems hard to believe, in the face of the energy and activity he shows. He has no time to spare. What the visitor has to say must be talk about himself, the refusal will be none the less final because it is preceded by a wry you." This reluctance to furnish facts about himself for publication is proverbial. The Bishop during his office hours gathers

up the threads of diocesan affairs, undoes a knot here, smoothes out a tangle there. until all is going smoothly. Even the work of one large parish, in the present aspect of church history, is complex and many-sided. In itself a church with hundreds of members implies organization along many lines and the disposal of large funds. Added to this is usually mission work or a parish house which provides sewing classes, cooking classes, libraries, penny banks, labor bureaus and what not for poor people. The rector of

The fence which divides the pit into | between dinner and bedtime after a busy Thus day do not seem to the Bishop too full measure. He will preach and address candidates at one of the city churches, attend a meeting of the Church Labor Association, two miles away, make an address in the Masonic fraternity hall in another part of the city, return home and as soon as he closes the door behind him digrate letters to one of the | work he had to do. After he became Bishop members of his family who acts as his amanuensis at such tim es.

The eight-hour working day has never gone into effect for the Bishop and his sorking time includes every waking moment He follows literally the advice "Give every flying minute something to keep in store. If he did not he could not plough through the mountain of work that confronts him every morning. In the Bishop's calendar even seconds have their definite value and he never wastes one. His paper he takes with his breakfast. No one of his family ever saw him sit down deliberately to read it, and yet he knows all the news of the day. No one knows either where he prepares his sermons and speeches. He does not set aside a block of time, for composition but whether one part of his brain is carrying on a train of thoughts while he is busy about other things, or whether his concentration is so great that he can snatch every quiet moment between engagements, whenever the Bishop's turn comes to speak the appropriate word is ready. Fortunately his physical strength seems as limitless as his mental energy. What his will directs his body carries out, and he can work seven days in every wee't and begin the round over again with unimpaired vitality. The necessity for occasional relaxation never seems to trouble the Bishop. One of the family, when asked if he ever took a nap, scouted the idea. "A nap! Oh, dear, no," she said; "he never

goes to bed in the day time." A glance at the Bishop's notebook would show why he could not indulge in a siesta even if he would. For months ahead his mornings, afternoons and evenings are mortgaged to the Church or the public. One sunday not long ago he preached in the morning at St. Paul's Church, Tivoli; in the afternoon at Trinity Church, Madalin, and in the vening at St. John's Church, Barrytown. This is not at all an unusual programme for Bishop Potter after a week in which he has done the work of two or three men. Another Sunday he preached at Vassar in the morning, at 3 o'clock held services, confirmed hirty-eight candidates and addressed them in one church, at 5 confirmed twenty-two candidates and addressed them in another church and at half past 7 preached, confirmed twenty-four persons and spoke in a third.

The details of his Church work for a year cover pages and pages of fine print. The summary of it, among other things, records four funerals, six baptisms and eleven marriages, performed by the Bishop, nine churches and buildings consecrated and dedicated; 220 sermons and addresses delivered, and 4.049 persons confirmed. This summary represents the bare skeleton of the purely spiritual side of his Church work. It gives no idea of the thousand side issues which demend the Bishop's attention. He must be not only the spiritual father of the churches under his charge, but their financial adviser as well. The affairs of even one church must have system and order, and the affairs of a diocese which includes so many parishes, must be arranged with method and care as in any other business. The machinery is the same that might be used in a large corporation. The Bishop represents the head of the firm, and under him are subworkers without number. But though the

BISHOP POTTER'S WORK. machinery may be the same, the church and CHRISTIANITY - NOT CONFUCIANISM.

The chief man in a firm is working to spread his own bread thicker with Jam. The Bishop's alm is to secure the spiritual and material welfare of others. That is why he has put his shoulder to the work of building a cathedral on the Heights. He has talked for it, preached for it, raised money for it, and as President of the Board of Trustees has been vitally concerned in the practical construction of it work of the Church. One of his plans in connection with the Cathedral is to establish a choir school, like those at King's College, Cambridge, Magdalen College, Oxford, and have been carefully studied by one of the Bishop's representatives so that their good and their defects avoided. This school would set a high standard for church music.

Besides his work with the churches the Bishop also has many duties to meet along disquisition, or the speculations of ethical collateral lines. He is President of the missionary society, a trustee of various church funds, an officer in all kinds of associations, from a Sunday-school society to a home for indigent women, or a refuge for poor sailors. Sisterhood of the Good Shepherd of New York, which has under its care a home and training school for girls, another school for young girls, a summer home for working girls, a summer home for women and children, and a clothing bureau for the benefit of the worthy poor. He is also official visitor at a free Church Home for Incurables, at a Convalescent Home for Men and Boys in Dutchess said quickly, and if it is to ask the Bishop to institution it is not a perfunctory performance face and followed by a smile and "God bless in his hand and dashes off again after a hasty

public. He is a trustee of the New York Public Library, and is connected also in an official capacity with the New York Eye and Ear Infirmary, Thirteenth street and Second avenue. But with all his wide range of benevolent activity he does not neglect the secular world. He is President of the Pennsylvania Club of New York and Vice-President of the

it is deserved.

Bishop Potter is tenacious of his purposes, as one little incident told by an interested friend shows well. While he was a clergyman at Grace Church he found among the force of men employed in keeping the church repaired and in good condition a carpenter who was faithful and efficient in the small he wanted a trustworthy man to take charge of certain church buildings. It was a place of responsibility and it was not carpenter's work. Nevertheless, he wanted the carpenter. The Bishop sent and the carpenter came but did not want the place. The Bishop did not press the point, but some time afterward summoned him again. In spite of some urging the carpenter refused again. Finally the Bishop sent him word to come a third time. The carpenter met his appointment, perfectly certain that he would not say "ves." but before fifteen minutes were over the Bishop's sympathy and eloquence had mastered him. He accepted the place, and the Bishop had the satisfaction of knowing that he had gained his point and had secured also one man at least in a subordinate position who could

accept responsibility. The Bishop's t me is never his own. Even at his home visitors come and go constantly. In such a life as the Bishop's dinner at home becomes a luxury, and an uninterrupted hour almost an impossibility. Mrs. Potter, hear the shore.

It was not for a deer that young Judson It was not for a deer that young Judson way, she is as busy as her husband.

One of the important enterprises underthe Bishop has been most prominently be-

under his charge, but their financial adviser | happened to go upstairs and saw a man in

The Glorious and Unapproachable Distinction of the Christian Religion.

To THE ENTRE OF THE SUN Sir! It is doubtiess a sign of the intellectual tension which characterizes our age that at this late day, and in a Christian country, so much serious attention has been accorded to Minlater Wu's presentation of the doctrines of Confucius, and to the comparison which he Services are being held every Sunday in the has drawn between these doctrines and those crypt already, and Bishop Potter believes of Jesus Christ. It seems hardly necessary to formally refute any arguments which may meditate, exchanging it on the seventh for | ward, the Cathedral will be the centre of the | be advanced to prove the superiority of the former; indeed, Minister Wu has himself furnished a most convincing argument on the other side by somewhat maladroitly inviting a judgment based upon observed St. Paul's Cathedral, London. These schools | results as between the two. We freely admit that wars and bloodshed and much other savagery exist in Christian countries. points may be borrowed by the new school | But what of China? Truly, these are evil days for a disciple of Confuctus to ask that the tree be judged by its fruits.

Considered as a mere subject for learned

dilettanteism. Christianity, as compared

with rival systems of purely human origin,

may show to disadvantage. It is too stern

and lacks picturesque coloring. To the learned it is illogical; to the witty, ridiculous; These might seem enough interests for one to the dreamer, prosaic. It is a stumbling man to carry, but they by no means exhaust block to the Jew, and foolishness to the the Bishop's list. He is head, also, of the Greek. The reason is not far to seek. As promulgated by its Founder, it is preëminently the gospel of action. A very slight examination of its fundamental principles shows that it sweeps aside all intellectual heaps left by the Indians in process of coinrefinement and demands clean-cut and de-

exchange for shipping bound up or out of the river. It is here that the ocean tugs drop their tows for the river boats to take to Bangor and here they come for the ice barges ready for sea. The country in the vicinity of the cove is sparsely settled and on the western side begins the vast range of forests which extend for miles across Hancock and Washington counties. Deer are plentiful farther back but are rarely seen forests which extend for miles across Han-

Perkins leaded up his father's old musket with a handful of slugs and went down to taken by the Bishop recently was a trip to the shore after school. It was a seal upon the Philippines, to look over the religious which Judson had intentions. The small situation there. The Rev. Percy Grant went river or bay seals are plentiful in the cove as secretary to write the report, which has and are a great pest to the fishermen in not yet been published. Recently, of course, robbing their nets and weirs of the choicest the Bishop has been most prominently be-fore the public in connection with the anti-won his spurs when he has shot a seal, for vice crusade. He does not care to talk much its shyness is remarkable. The crowl is about it. But friends, who have his confi- dull in discovering the presence of danger dence, say that with the multitude of his compared with a bay seal. And so it hap-

WAMPUM OF LONG ISLAND.

THE MOST SOUGHT AFTER CURRENCY OF COLONIAL DAYS.

Cardiner's Bay the Site of a Celebrated Oldtime Mint. and Its Indian Coiners Matchies ta Skill -Their Handicraft a Source of Perse-

cution by More Powerful Tribes. By far the greater part of all genuine wamoum in circulation throughout the colonies was manufactured near Gardiner's Bay and upon Long Island's shores to the westward. he flats and marshes swarmed with ses life, furnishing shells found nowhere else in such abundance, or so well adapted for transformation into the currency universally recognized among both aborigines and colonists. The historian Weeden wrote: "Long Island's shores abounded in these shells, and Long Island Indians were the chief manufacturers of wampum upon the whole Atlantic coast " John Fiske, indersing this statement, adds: "The Long Island shores were a kind of primitive mint On Gardiner's Bay, called by the Indians

Cromme gouw," were found, however,

the largest shell deposits; here the Montauk

and Manhansetts established their mint and

carefully kept watch over the mines of New

Netherlands, as these shores had alreads

been designated by the envious Dutch Gov-

ernor of New York. The island itself was

known to Dutch colonists as Sewanhacky,

or land of the sewan shell, and traces, it is

said, of the sewan, or wampum industry,

are still indicated by the large refuse shell

age. Weeden thinks wampum originated cisive acts. Its simplicity constitutes the with the Narragansetts; Fiske affirms that difficulty of its practice. There is nothing to discuss, but everything to do. "He that doeth His will, shall know of the doctrine."

Clearly, then, it does not afford those fascicounty, at the Sisterhood of St. Mary, at many schools, and at the Home for the Relief of the Destitute Blind at Amsterdam avenue and to the benevolent institutions in which the Bishop shows an active interest, but they serve as samples of his activities. When he visits an institution it is not a perfunctory performance of institution it is not a perfunctory performance of institution it is not a perfunctory performance of institution it is not a perfunctory performance in his hand and dashes off again after a hasty know him, and the lame, the halt and the blind who have found refuge through the billind who have found refuge through the findividual himself is concerned, one system of maintained interest. Outside of church work the Bishop is interest. majesty of the religion of Christ towers up to its full stature of preeminence, dwarfing all others.

The religion of Jesus Christ, the Son of God, offers a singular peculiarity that it comprehends at once the blackest pessimism with the brightest optimism. It embraces and exhausts the widest possible range of human capacity for despair and triumph. It shows man first as the wretched inhabitant of a wrecked and ruined world, himself its is a fine fine a result of the personal was been in the results. The betater has been soily attributed to the fact that now as a result of the personal pers

power and that of sin and death and hell, and established a kingdom that shall know no end, in which He reigns until He has put all enemies beneath His feet.

To this conception of a Saviour the human heart has sprung responsive for 1900 years, and every succeeding year but strengthens the hold which the Christian religion has upon humanity. It works. It produces practical results. And it is destined to spread until it covers the earth as the waters cover the sea.

G.

Tonkers, Dec. 19.

DEER JACKING WITH A TUGBOAT.

The Unique Chance That Came to a Maine Lad Who Was Out for Seals.

Bangon, Me., Dec. 22.—So far as is known the first instance on record of a deer being jacked by an ocean-going tugboat happened on the last day of open time this year on the shore of Fort Point Cove at the mouth of the Penobscot River. The cove is a general exchange for shipping bound up or out of the river, It is here that the ocean tugs does not be in the standard of the swantly quantity, till ye inland people knew of it, and afterward they could scarce were get enough for them, for many years to get get get good wampum is referred to as being in a manner the currency of the country. In 1642 good wampum passed for four and loose beads at six for a stiver.

Wampum was received that same year to the Lords of Trade as being in a manner the currency of the country. In 1642 good wampum passed for four and loose beads at six for a stiver.

Wampum was received that year by the and loose beads at six for a stiver.

Wampum was received his salary in wheat at wampurpuses for which tobacco was legal tender in Virginia. In 1683 the Flatbush school-master received his salary in wheat at wampurpuses for which tobacco was legal tender in Virginia. In 1683 the Flatbush school-master rece

at any convocation at which it was the ex-

at any convocation at which it was the exclusive record.

Wampum belts were also used largely for personal adornment. Says the historian Wood: "A Segamore, with a humming bird in his ear for a pendant, a black engle on his occiput for a plame, a good store of wampum peake begirting his kins, his bow in his hand, his quiver at his back, his six maked spatter leashes at his heels for his guard, thinks he is one with King Charles."

Wampum was man fractured until the close of the eighteenth century.

Incidentify, it may be stated as an historical fact that the early colonists found the Long island Indians far more civilized than those further north, and this was said to be due to their circulating medium, current in New Netherlands, which brought them first in contact with the white settlers.

Netherlands, which brought to contact with the white settlers

about it. But friends, who have its confidence, say that with the multitude of his duties, he feels that he could not personally conduct the crusade. His strong desire, moreover, is to keep it undenominational. He thinks that in this way only can the greatest good be accomplished. His desire has been to wake people up to the facts, to stirp ustrone, healthy public feeling about the matter, and then to resign the work to those who have more time for the work than has. He feels the gravity of the matter most keenly and he has kindled the fame of indignation, feeling sure that the people of New York will not let it die until it has accomplished its purifying work.

This year marks the thirteenth anniversary of Bishop Potter's election as Bishop. His father was the late Bishop Alonzo Potter of Pennsylvania, and Bishop Potter's election as Bishop. His father was the late Bishop Alonzo Potter of Pennsylvania, and Bishop Potter's election as Bishop. His father was the late Bishop Alonzo Potter of Pennsylvania, and Bishop Potter's election as Bishop. His father was the late Bishop Alonzo Potter of Pennsylvania, and Bishop Potter's election as Bishop. Bishop Potter binself was also associated from its until 1857 with six uncleaning eyebnik and optically and the bishop potter binself was also associated from its until 1857 with six uncleaning eyebnik and optically and the bishop potter